

# JOURNAL

OF THE

## PROCEEDINGS

OF THE

### Fifth Annual Convention

OF THE

### PROTESTANT EPISCOPAL CHURCH,

IN THE

### STATE OF NORTH CAROLINA,

HOLDEN IN

ST. PETER'S CHURCH, WASHINGTON,

*On Thursday April 21st, Friday April 22d, Saturday April 23d,  
and Monday April 25th,*

1825.

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FAYETTEVILLE:

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1825.



## LIST OF MEMBERS PRESENT.

### CLERGY.

- Rt. Rev. JOHN S. RAVENSCROFT, D. D. ex officio President of the Convention.  
Rev. JNO. AVERY, *St. Paul's Church, Edenton.*  
Rev. C. C. BRAINERD, Deacon.  
Rev. ADAM EMPIE, *St. James's Church, Wilmington.*  
Rev. WM. M. GREEN, *St. John's Church, Williamsborough.*  
Rev. R. S. MASON, *Christ's Church, Newbern.*  
Rev. H. M. MASON, *St. John's Church, Fayetteville.*  
Rev. JOSEPH PIERSON, *St. Peter's Church, Washington.*  
Rev. THOS. WRIGHT, *Calvary Church, Wadesborough.*

### LAITY.

- Gavin Hogg*, Christ's Church, Raleigh.  
*Thos. Callender*,  
*Dr. F. J. Hill*, } St. James's Church, Wilmington.  
*Richard Quince*, }  
*Moses Jarvis*, } Christ's Church, Newbern.  
*P. B. Wiley*, }  
*M. R. Wilkings*, } St. John's Church, Fayetteville.  
*Jeremiah Lippitt*, }  
*Josiah Collins*, St. Paul's Church, Edenton.  
*Abner P. Neale*, } St. Peter's Church, Washington.  
*John Jackson*, }  
*James B. Marsh*, St. Thomas's Church, Bath.  
*Jarvis B. Buxton*, } Zion Chapel, Beaufort County.  
*Timothy Cutler*, }  
*Joseph Wall*, } Trinity Chapel, Beaufort County.  
*Reading Grist*, }  
*Alexander Norris*, Emmanuel Church, Warrenton.  
*Dr. S. L. Ferrand*, St. Luke's Church, Salisbury.  
*Thomas Carney*, St. Matthew's Church, Hillsborough.  
*Frederick Johnson*, } Grace Chapel, Pitt County.  
*John H. Burney*, }

The Rev. R. J. MILLER, a Member of the Convention, was not present at this session.





## JOURNAL, &c.

WASHINGTON, THURSDAY, APRIL 21st, 1825,  
10 o'clock A. M.

THIS being the day appointed for the meeting of the Convention, the members thereof assembled in the Church, for the purpose of organizing, the Rt. Rev. JNO. S. RAVENSCROFT, D. D., acting as President, and the Rev. R. S. MASON as Secretary pro tempore.

The list of the Clergy being called over, the following were found to be present:

Rev. JOHN AVERY, Rector of St. Paul's Church, Edenton.

Rev. WM. M. GREEN, Rector of St. John's Church, Williamsboro'.

Rev. R. S. MASON, Rector of Christ's Church, Newbern.

Rev. H. M. MASON, Deacon, St. John's Church, Fayetteville.

Rev. JOSEPH PIERSON, Deacon, St. Peter's Church, Washington.

Rev. THOS. WRIGHT, Rector of Calvary Church, Wadesborough.

The certificates of lay delegation were then presented, and the following persons admitted as members of the Convention:

*Philip B. Wiley*, Christ's Church, Newbern.

*Abner P. Neale*, St. Peter's Church, Washington.

*Joseph Wall*, } Trinity Chapel, Beaufort county.

*Reading Grist*, }

*Marshall R. Willkings*, } St. John's Church, Fayetteville.

*Jeremiah Lippitt*, }

The Convention then proceeded to ballot for a Secretary, and the Rev. R. S. MASON was chosen. The Convention being thus organized, adjourned to attend Divine Service.

Morning Prayer was performed by the Rev. WM. M. GREEN, and a Sermon delivered by the Rev. THOS. WRIGHT, from the Song of Solomon, c. iv, v. 16. The Convention then assembled for business.

The Rev. ADAM EMPIE, Rector of St. James's Church, Wilmington, now appeared and took his seat. Certificates of lay delegation from Christ's Church, Raleigh, and from St. James's Church, Wilmington, were presented, and GAVIN HOGG from the former, and THOS. CALLENDER, Dr. F. J. HILL, and RICHARD QUINCE, from the latter, were received as members of the Convention.

It was then, on motion, *Resolved*, That such candidates for orders in this Church, as may be present during the sittings of this Convention, and are not members of this Convention, be admitted to honorary seats.

A committee on the state of the Church, consisting of the Rev. MESSRS. EMPIE, WRIGHT, and AVERY, of the Clergy, and MESSRS. CALLENDER, HOGG, and NEALE, of the laity, were appointed by the President. After which the Convention adjourned till 4 o'clock P. M.

The Convention met according to adjournment. Certificates of lay delegation from Emmanuel Church, Warrenton, Grace Chapel, Pitt county, and St. Thomas's Church, Bath, were presented, and the following admitted to seats: ALEXANDER NORRIS, from Emmanuel Church; FRED'K JOHNSON and JOHN H. BURNEY, from Grace Chapel; and JAS. B. MARSH, from St. Thomas's Church.

The Episcopal Journal was then read by the President, and is here presented.

### EPISCOPAL JOURNAL.

On meeting once more the representation of the Church in this Diocese, I am deeply impressed with a sense of the Divine goodness which has conducted us safely through the various events of another Conventional year; and, without the intervention of any general or particular calamity, has given me to see your faces again with joy, and to congratulate you on the various proofs of God's favour, with which the year has been filled.

That you have individually experienced the Divine blessing on your respective labours, my Reverend Brethren, I hope and trust; and that you, my brethren of the laity, have increased cause of thankfulness to God, both for temporal and spiritual blessings, and come forward to manifest your gratitude to the giver of every good and perfect gift, by uniting your exertions with ours, in such endeavors for the advancement of his glory, the good of his Church, the safety, honor, and welfare of his people, as may, on mutual counsel, be approved of. It is a holy purpose, my brethren; and, when entertained and acted upon in sincerity and truth, must be blessed. That you may be able to judge of the measures necessary to be pursued for the general advantage, I shall now lay before you the amount of my labors during the past year, with such observations on the state of the different congregations, as have presented themselves to my notice.

My first visit, after the adjournment of the last Convention, was to the newly organized Church in Waynesborough, where I officiated on the 10th and 11th of July, in the Academy and Court-house. The congregation was respectable on Sunday; and, though the Church has some steady friends in the vicinity, their numbers are not such as to enable them to provide regular services. It is, however, reported to me, so as to be worthy of credit, that a very marked improvement in the moral condition of the village has been effected, since January, 1824.

In the month of July, application was made to me by the Rev. Mr. Wright, of Wadesborough, for letters dimissory to the Bishop of South Carolina, in favor of Mr. Geo. W. Hathaway, a candidate for orders in this Diocese, which was complied with in the month of October following. So that the said Mr. Geo. W. Hathaway is no longer to be considered as a candidate in this Diocese.

I next visited Warrenton, where, on Tuesday the 1st August, I consecrated to the service of Almighty God, for the use of the Protestant Episcopal Church, a very neat and commodious, though small, wooden building, by the name of Emmanuel Church. In this service I was assisted by the Rev. Mr. Green, the Pastor of the Church, and by the Rev. Mr. Steele, from the Diocese of Virginia.



On the 28th of August I visited Milton, in which the Church had been newly organized, where I spent two days, and performed the usual services, with the assistance of the Rev. Mr. Green. In addition to which I baptised two children, confirmed two persons, and administered the communion to six only, out of a large congregation. The prospects of the Church in this place are not very flattering. They are unable to maintain a Pastor; and, being remote from any resident Clergyman, they rarely enjoy the benefit of our services. What advantages of this kind they do enjoy, are supplied by the active exertions of the Rev. Mr. Green.

On my return from Milton I visited the Church in Oxford, (1st September,) in company with Mr. Green, where, after morning service, I preached to a moderate sized congregation. The Church here may be considered as extinct, the only male member having acted in such a manner as to come under censure.

My next journey was directed to St. Mary's, in Orange, and St. John's, in Granville.

At St. Mary's Chapel I read prayers and preached on the 11th September, according to previous appointment; but, owing to the continued rain, to only 4 persons. In the evening I preached in the Methodist house of worship in Hillsborough, to a very attentive congregation.

Sunday the 12th September, after baptising an infant in Hillsborough, I proceeded to St. Mary's Chapel, where a good congregation attended, and where I performed divine service, preached, and administered the holy communion.

On my route to Granville, I again preached in Oxford, on the 15th September; and, though considerable excitement was manifested by some of the Methodist persuasion, I consider the prospects in favor of the Church very unpromising, though not hopeless.

On the 18th and 19th I officiated in St. John's Church, Williamsborough, assisted by the Rev. Mr. Green, the Pastor. On Sunday the 19th I preached twice, confirmed one person, and administered the holy communion to about thirty persons, but not all members of the Church. On the 22d I returned to my charge in Raleigh.

On the 4th of October I once more left home on a visit to the Churches in the western section of the Diocese; and, passing through Hillsborough, (where I had an interview with Mr. Hooper, at the close of which he referred me to a letter decisive of his conduct, which he promised I should receive on my arrival in Wadesborough, Anson county) I reached St. Jude's in time for my appointment at that place on the 5th and 6th; on both which days I officiated to good and attentive congregations; and I heartily wish that some means could be devised to provide *occasional* services, at least, for this small body of Episcopalians, who stand firm, though exposed to much temptation to abandon the cause.

The next congregation on my route was Lexington, where I also officiated two days, the 9th and 10th, but without the most distant prospect of success, the Church, though organized and received into union by the Convention, being merely nominal.

From Lexington I proceeded through Salisbury, for Christ's Church, Rowan county, where I officiated on the 13th and 14th, and, though the weather was very bad, yet to good congregations. Here I was met by the Rev. Mr. Miller, who assisted me on the second day, when I administered the communion to thirty-eight persons.

My next appointment being at Salisbury, I returned thither from Christ's Church, and, after service by the Rev. Mr. Miller, I preached on the 16th; and on the 17th, being Sunday, I performed divine service, confirmed eight persons, preached, and administered the communion to sixteen communicants, assisted by the Rev. Mr. Miller. In the afternoon divine service was again performed; after which I preached a second time. The congregations respectable, both forenoon and afternoon.

On the 18th October I left Salisbury for Burke county, in company with Mr. Miller, and on the 19th, at the house of Mr. Mills, in Iredell, after the service by Mr. Miller, I confirmed five persons, preached, and administered the communion. Mr. Mills's family form the Episcopal part of the former joint Episcopal and Lutheran congregation of St. Michael's, which I visited last year, and from which I then advised Mr. Mills and his family to withdraw.

We reached Mr. Miller's hospitable mansion on the 21st; and, after one day's rest, attended my next appointment, at St. Andrew's, on the 23d, where Mr. Miller performed the service, during which I baptised an infant, and preached.

Sunday the 24th, after the morning service, by Mr. Miller, I confirmed eighteen persons, preached to a numerous congregation, and administered the communion.

My next appointments being in Lincoln county on the 26th, accompanied by Mr. Miller, I took leave of St. Andrew's, crossed the Catawba at the Horse Ford, and reached the neighborhood of my first appointment on the 25th.

On the 26th preached at St. Peter's to a small congregation; the service by Mr. Miller.

On the 27th, at the same place, performed divine service, preached, and confirmed seven persons.

On the 28th, met my appointment at Smyrna, where I officiated two days, but without any appearance of interest on the part of the few who attended.

On the 30th and 31st, I officiated at Whitehaven, assisted by Mr. Miller. On the 31st I confirmed nine persons, and administered the holy communion to a small number of serious people. The day came on to be most inclement, to the great discomfort of a very numerous congregation, who were not prepared for it by the promise of the morning.

On the 1st November I parted with the Rev. Mr. Miller, who returned to his family; and, as my next appointment was at Wadesborough, Anson county, on the 13th, I found time to make another appointment at Whitehaven for the 4th, to which I was induced by the information that several more were desirous to be confirmed, who were disappointed on the former occasion. I accordingly performed divine service on that day, preached on the subject of confirmation, and administered that rite to seven more persons.

On the 5th November I left Lincoln for Wadesborough, and, on the Sunday following, preached in Charlotte, in the Church there, by request. On the 11th I reached Wadesborough. Preached twice on the 13th, assisted by the Rev. Mr. Wright, and confirmed three persons. On Sunday the 14th the usual services were performed in the forenoon, and the communion administered to a small, but pious and zealous body



of communicants. In the evening I preached again, and catechised the children, to the credit of all concerned.

24. Having here received the promised letter from Mr. Hooper, its contents compelled me to reach Fayetteville with all speed. On the 15th, therefore, I set out, accompanied by the Rev. Mr. Wright and Dr. Parke, and reached my destination on the next day. Previous to leaving Wadesborough, I had convened the standing committee to meet me there on the 17th; it was not until the 19th, however, that a board could be formed, before whom the necessary documents were laid, and by whose advice I had to resort to the painful exercise of discipline, in displacing Mr. Hooper from the Ministry, according to the directions of the 7th canon of 1820, and now present to this Convention the necessary documents, on which to form a just opinion, on the necessity and propriety of the measures pursued. It would, however, be unjust to Mr. Hooper not to mention, that the plan contemplated in his letter of the 29th October, was abandoned before I reached Fayetteville, and no attempt was made to divide or draw away the congregation. And I am happy to inform the Convention that they have stood firm, under a shock to private and public feeling very difficult to resist.

During my stay in Fayetteville, with my reverend brothers Empie and Wright, the services of the Church were resumed, and well attended; on Sunday thrice, and on Monday evening once. I also baptised two children.

On the 24th I reached Raleigh, after a laborious tour of seven weeks.

Having regard to the destitute condition of the Church in Fayetteville, my next visit was to that place, where I preached on the evening of Saturday the 18th of December, the service being performed by the Rev. Mr. Mitchell, of South Carolina; and, on Sunday the 19th, with the usual services, administered the holy communion to about fifty communicants. In the services of the day I was aided by the Rev. Mr. Mitchell, who preached in the afternoon.

From this period, my brethren, I have been able to perform little more of my duty than to keep up the necessary correspondence which my public station occasions. Fatigue, exposure, and anxiety of mind, united in bringing on an attack of lingering disease, from which I am not yet recovered entirely; but, through the goodness of God, in the help he has sent to the wants of the Diocese, my own congregation was generally supplied, and I was enabled to send occasional help to Fayetteville. I have, however, been prevented from paying my annual visit to the eastern Churches, which I extremely regret. To the parochial reports, therefore, you will have to look, for what concerns the interests of the Church, through them.

On the 11th April I left Raleigh, with a view to take such congregations as lay in my route to Washington. And on Tuesday evening the 12th, preached in Waynesborough, to a small congregation of attentive people. The Church in this place, however, though organized, is as yet in a very weak state, their opportunities for either worship or instruction being accidental.

On the 13th, in the evening, I officiated in Kinston, to as numerous an assemblage as the court house could conveniently contain. The interests of the Church are cherished here by several very respectable individuals and families, and their efforts to erect a building and procure a pastor occupy much of their attention.

From this place I repaired to Newbern, where, on Saturday the 16th, I officiated, and confirmed nine persons. On Sunday the 17th, assisted by the Rev. Mr. Mason, divine service was performed, a sermon preached, and the holy communion administered to fifty-eight communicants, in the forenoon; with the usual services in the afternoon. The services are well attended in this place, and an increasing interest felt for the Church. On Tuesday evening, also, divine service was performed by the Rev. Mr. Mason, after which I preached a sermon to an attentive and engaged congregation.

On my way from Raleigh to Newbern I preached in Smithfield, Johnston county.

I have now to call your attention, my brethren, to the general condition of the Church, as growing out of that of the particular Churches; and to the general results of the past year.

Dividing the Diocese into three sections, running from north to south, it is evident that the present strength of the Church is in the eastern section. The principles of the Church are there better understood, more heartily received, and more unhesitatingly acted upon; and, so far as human judgment is permitted to act, there is a greater degree of liveliness, a deeper interest manifested for the purity and consistency of faith and practice. This opinion, however, is predicated on former observation, and the accounts I occasionally have received of their progress since; my personal notice of their present state being prevented, as I have mentioned.

In the middle section, the state of things is materially different. The members of the Church are not generally as fixed and decided in their principles as Churchmen; and, consequently, less interest is felt and manifested for the particular doctrines which distinguish their profession. This, however, is not to be wondered at. They have had less opportunity to be reminded of their distinctive doctrines, fewer occasions to call them into action, and a more extended prepossession of the public mind to conflict with, there being for a long period but two clergymen in the whole section, and one of these decidedly hostile to the principles of the Church; while, of the different dissenting denominations, that most respectable in point of learning and ability has here its main strength concentrated.

I am happy, however, to be able to state, that the principles of the Church and of pure religion are gaining ground among the members, of whom there are not a few, whose zeal is coupled with knowledge, and whose faith is manifested by their works; and, in general, more consideration is given to the subject, and a stop, in a great measure, put to the deleterious notion, heretofore so prevalent, that it is a matter of entire indifference, what profession of religion a man adopts.

In the western section of the Diocese, the prospect is very discouraging, though not without hope. With the exception of the congregation in Wadesborough, under the care of the Rev. Mr. Wright, which is second to none in any Diocese, for soundness in the faith and exemplary holiness, and the congregation of Christ's Church, Rowan, which is numerous and regular, and, in the main, sound, as Episcopalians, though not without exceptions, and a few recently organized in Salisbury, there is nothing at present to be depended on. In the immediate neighborhood of the Rev. Mr. Miller they have commenced retracing their steps, and will in time, I trust, recover from the paralyzing effect of the attempt to amalgamate with the Lutheran body, and the unjustifiable



conduct of some of the Missionaries heretofore employed, in abandoning the Liturgy altogether in their public services.

In Lincoln, where it seems this course was most extensively pursued, the effects are most visible, and likely to be most injurious; yet, had we the means of giving and continuing to them the services of a faithful clergyman, my hope is good for the revival of the Church even there. Some very influential men are engaged in the cause, and there is sufficient ability, could it be roused into action, to give it success. What could be done, publicly and in private, to stir them up to the exertion necessary, was attempted by myself, during my short stay among them; and, after leaving them, I printed and circulated an address, a copy of which is herewith presented.

In the general result of the past year, however, there is great cause of thankfulness and congratulation. The Church in Hillsborough has been organized under the most flattering prospects, and the Rev. Mr. Green called to take charge there, at St. Mary's, and at Judge Cameron's, who, with a laudable zeal for the spiritual interests of his own large family, and of the neighborhood, has erected, at his own expense, a handsome and commodious building, which will be ready for consecration this summer, together with the new Church in Hillsborough.

The congregations in Washington and its neighborhood, are supplied with a regular pastor, in the Rev. Mr. Joseph Pierson. The Church in Fayetteville has secured the services of the Rev. Mr. Henry M. Mason. And Mr. Brainerd, a candidate for orders, from the Eastern Diocese, and received on letters dimissory from Bishop Griswold, has agreed, after his ordination, to supply the vacancy in Williamsborough and Warrenton, occasioned by Mr. Green's removal to Hillsborough.

Such, my brethren of this Convention, is the exposition of the state of the Church, which it is my duty to make for your direction, in those consultations for its advantage and extension which you are met to interchange. They are, upon the whole, encouraging, and call for our zealous and hearty co-operation, in what may be expedient, on common advice, to carry on the great interests committed to us. And, while I regret that I have not been able to do more personally, in the limited time allowed me, I feel an unabated desire to apply every faculty of mind and body to the establishment of the Redeemer's kingdom. But duty multiplies while strength decreases. Permit me, then, to suggest the adoption of a rule on the part of the Clergy, to furnish me quarterly with a state of the condition of their respective charges, digested under proper heads, by which I shall be directed to point my services, in preference, where they shall appear to be most immediately needed, without interfering at all with my general duty, except in the arrangement of my visits. Recommending, then, to your most affectionate care, the interests of the Diocese, and supplicating the divine blessing on the labour you have to engage in, I commit you to the great Head of the Church, for direction and success.

In the course of my Episcopal visitations the past year, I have

Preached	46 times.
Baptised	6 persons.
Confirmed	69 persons.



The Parochial Reports were next called for, and the following were presented:

### CHRIST'S CHURCH, RALEIGH.

*Rt. Rev. J. S. Ravenscroft, Rector.*

Communicants,	-	-	-	22
Baptism,	-	-	-	1 infant.
Burial,	-	-	-	1

The condition of the congregation in general remains nearly stationary, though it is believed that no ground is lost, notwithstanding much influence is exerted in opposition. To expect much improvement is not very reasonable, seeing my services are so frequently interrupted by the duties I owe to the Diocese. Four communicants have removed, and one has been added. The regular attendants on our services exhibit an increasing interest in them.

### ST. JAMES'S CHURCH, WILMINGTON.

*Rev. Adam Empie, Rector.*

Baptisms,	-	24	
Marriages,	-	7	
Burials,	-	8	
Communicants	-	146,	of which 20 are persons of color.

In the course of the year seven new communicants have been added, but this increase has been counterbalanced by removals and deaths.

The parish in other respects is the same as when last reported, except that the Sunday School is more than ordinarily large and flourishing.

Collected for the Missionary Society	-	-	\$34 75
Dr. De Rossett's subscription	-	-	2 00
Received from Female Working Association	-	-	20 00
Rec'd from Missionary and Common Prayer book society	-	-	7 50

Amount of Missionary collections	-	-	\$64 25
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### CHRIST'S CHURCH, NEWBERN.

*Rev. R. S. Mason, Rector.*

Baptisms, adults 3, children 12,	-	-	15
Confirmed,	-	-	9
Communicants,	-	-	70

Since the last Convention three communicants have died, two have withdrawn from the communion, one has removed, and nine have been added.

Burials,	-	-	-	-	11
Marriages,	-	-	-	-	5

The number of families attendant on Church has not been perfectly ascertained, but it is gradually increasing.

The Rector of this Church still continues his chatechetical instructions and lectures on the Scriptures, for the benefit of the coloured

people; he also delivers lectures every Thursday evening on the Acts of the Apostles, for the benefit of all who chuse to attend. These, at present, are but few in number.

Collected for the Missionary Society,	-	-	\$70 00
Collected for other purposes,	-	-	50 00

### ST. PAUL'S CHURCH, EDENTON.

*Rev. John Avery, Rector.*

Baptisms in Edenton, adult 1, children 3,	-	4
in Elizabeth City, children 3,	-	3
Total,	-	7
Marriage,	-	1
Burials,	-	7
Communicants, in Edenton	-	30
in Elizabeth City	-	4
		— 34

Since the last Convention, no very material alteration has taken place in the spiritual state of the congregation. I hope, however, the interests of religion are gradually advancing. Since last October I have visited and preached at Elizabeth City on three Sundays, and at several other times on week days. There are, in that place, a few families professing attachment to the Church, who appear to be pleased with her services, and desirous of building a house for public worship. I have administered the holy communion once to a small number, and have reason to expect an additional number at the next opportunity.

### ST. JOHN'S CHURCH, FAYETTEVILLE.

*Rev. H. M. Mason, Deacon.*

The Minister of this Church respectfully reports, that, having entered on his official duties in Fayetteville no earlier than the 21st of March, he has performed no act particularly worthy of record, but the baptism of an infant.

### CALVARY CHURCH, WADESBOROUGH.

*Rev. Thomas Wright, Rector.*

Baptisms in Wadesborough,	-	-	3
in Salisbury,	-	-	5
at Christ's Church,	-	-	2
Total,	-	-	10
Burial,	-	-	1
Marriage,	-	-	1
Confirmed in November last,	-	-	3
Communicants, Wadesborough	-	18	
Salisbury	-	6	
Christ's Church	-	58	
Total,	-	-	82

Collected for the Bishop's fund,	-	-	\$7 50
for the Missionary Society	-	-	8 00

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\$15 50

During the last year six communicants have been added to our number, and four have removed. Besides my regular ministrations at Wadesborough, I have visited St. Luke's and Christ's Church, Rowan county, thrice each, and administered the communion in both. These congregations have many difficulties to contend with; yet, through the blessing of God, a happy issue is anticipated, and it is believed that, when the regular and continued services of a minister can be obtained, many will be added to the Church, "of such as shall be saved."

The members of Calvary Church having taken up the cross, are, we trust, following Jesus, sincerely desiring and endeavoring to be more nearly assimilated to their divine Master, in holiness of life.

### ST. JOHN'S CHURCH, WILLIAMSBOROUGH.

*Rev. Wm. M. Green, Rector.*

Baptisms, Milton	-	-	10
Williamsborough	-	-	2
St. Mary's	-	-	1
Hillsborough	-	-	2
Warrenton	-	-	1
Northampton	-	-	2
Total,	-	-	18
Communicants, Milton	-	-	8
St. Mary's	-	-	34
Williamsborough	-	-	15
Warrenton	-	-	11
Total,	-	-	68
Confirmed, Williamsborough	-	-	15
Milton	-	-	2
Total,	-	-	17
Burials, Williamsborough	-	-	2
Warrenton	-	-	2
St. Mary's	-	-	2
Total,	-	-	6
Marriages,	-	-	6

The situation of the congregations under my charge has remained nearly the same since the last Convention.

In Milton there is still room to hope that a regular congregation of zealous worshippers may yet be raised up. They need nothing but the more frequent ministrations of the Church to confirm their attachment, and to increase their numbers. During the last year I have administered to them on five or six Sundays, and have baptised ten children.

The communion has been administered in that place but once, and then by our Diocesan, as may be seen on reference to his journal. At that time there were three communicants only. At the same time confirmation was administered to two persons.

In Williamsborough there has been no alteration since the last report, in the state of the congregation, except it be an increasing inter-



est among the members and friends of the Church, to promote its welfare, and a more decided stand in behalf of its principles and worship.

At Warrenton the congregation is still remarkable for that zeal for the Church, and for that Christian walk which have ever distinguished it. Two communicants have died, and two have been added.

At Hillsborough a congregation has been formed, and a neat and commodious house of worship commenced, which will be completed during the ensuing summer.

At St. Mary's an earnest attention to the services of the Church still continues. There have been two or three deaths in this congregation, but several have been added. The number of communicants, as just stated, is considerably greater than was reported at the last Convention; but this is principally attributable to a mistake in the former report.

### ST. PETER'S CHURCH, WASHINGTON.

*Rev. Joseph Pierson, Deacon.*

Communicants, St. Peter's	-	-	14	
St. Thomas's	-	-	12	
Zion Chapel	-	-	10	
Trinity Chapel	-	-	9	_____
Total,	-	-	-	45
Baptisms, St. Peter's	-	-	13	
St. Thomas's	-	-	17	
Zion Chapel	-	-	11	
Trinity Chapel	-	-	3	_____
Total,	-	-	-	44
Burial, St. Peter's	-	-	-	1

After the reading of the Parochial Reports, it was, on motion,

*Resolved*, That a Committee of Finance be appointed; that they report means for providing for the increase and security of the Episcopal fund; that they ascertain the sums each congregation of the Diocese can contribute to the contingent fund, so as to supply the deficiencies of the past year, and provide for the contingencies of the ensuing year; or, if they think proper, that they report any other mode to raise a contingent fund.

The President appointed the Rev. Messrs. WRIGHT and GREEN, of the clergy, and Messrs. GAVIN HOGG, F. J. HILL, and JER. LIPPITT, of the laity, to be this committee.

The account of the Treasurer of the Bishop's fund and of the contingent fund was next presented, and referred to the committee of finance.

*Resolved*, That a standing committee, to consist of five persons, two clerical and three lay members, be now balloted for.

The ballot being taken and the votes counted, it appeared that the Rev. Messrs. EMPIE and R. S. MASON, of the clergy, and Messrs. THOMAS CALLENDER, F. J. HILL, and MOSES JARVIS, of the laity, were elected.

The convention then adjourned, to meet at 9 o'clock on the following morning.

At night divine service was performed by the Rev. H. M. MASON, and a sermon preached by the Rev. JOHN AVERY, from Gal. vi. 15, and three adults received the sacrament of baptism.

FRIDAY MORNING, 9 O'CLOCK A. M.

After the reading of the minutes of the preceding day, certificates of lay delegation from St. Paul's Church, Edenton, and from St. Luke's Church, Salisbury, were presented; and JOSIAH COLLINS from the former, and Dr. STEPHEN L. FERRAND from the latter, were admitted to seats in the house. At the same time JOHN JACKSON, a delegate from St. Peter's Church, Washington, appeared and took his seat.

On motion, *Resolved*, That the delegates to the next General Convention be now chosen.

The ballot being taken, it appeared that the Rev. Messrs. EMPIE, AVERY, R. S. MASON, and GREEN, of the clergy, and Messrs. GEO. E. BADGER, DUNCAN CAMERON, JOSIAH COLLINS, and MOSES JARVIS, of the laity, were elected.

The Rev. WM. M. GREEN, as agent for the Episcopal fund, presented his report, which was referred to the committee of finance.

It was then moved, and carried, that JOSIAH COLLINS, the member from Edenton, be added to that committee.

The Convention, in order to allow the several committees time for the transaction of their business, adjourned till 9 o'clock on Saturday morning.

Morning prayer was performed by the Rev. ADAM EMPIE, and a sermon was delivered by the Rev. H. M. MASON, from St. Luke, xvi. 8. Baptism was at the same time administered to two children. At night, prayers by the Rev. JOHN AVERY, and a sermon by the Rev. R. S. MASON, from Hebrews v. 4.; and one adult received the sacrament of baptism.

SATURDAY, 23d, 9 O'CLOCK, A. M.

After the minutes of the preceding day were read, MOSES JARVIS, a member from Christ's Church, Newbern, appeared and took his seat.

The Rev. ADAM EMPIE, as Chairman of the Standing Committee for the past year, then presented the following report:

#### REPORT OF THE STANDING COMMITTEE.

The Standing Committee respectfully report, that they have had no business before them during the last year, except in the case of Mr. Hooper, when they were summoned by the Bishop to act as a council of advice, according to the 24th Canon of the General Convention. Their advice in that matter, however, it is not necessary to repeat, as it has, already, been laid before the Convention in the journal of our Diocesan.

The Standing Committee, as trustees for the application of the Episcopal fund, do also report, that the amount subscribed for that fund is about the same as when last reported; that it has been necessary to keep some in hand unappropriated, to meet the current demands upon the treasury; and that, in consequence, it has hitherto been judged inexpedient to invest any of it in productive stock.

A. EMPIE, *Pres't of Standing Committee.*

After the adoption of the above report, the Rev. JOHN AVERY, as Chairman of the Committee on the State of the Church, presented the following report, which was likewise adopted:

### REPORT ON THE STATE OF THE CHURCH.

The Committee on the State of the Church respectfully report, that it appears from the documents laid before them, that the interests of the Church are gradually advancing. Her distinctive principles are becoming more extensively known, better understood, and more generally received. By a comparison of the Parochial Reports of this year with those of the last, it appears that an increase of fifty-five has been made to the number of our communicants. The number of baptisms reported is 122, but, as no information has been received from some of the western parishes, this must be less than the real number. Two new candidates for the ministry have been added, making the whole number at present to be five. From the view which we have taken of the subject before us, and from the increased number and the unanimity of the Clergy, we cannot but anticipate the future prosperity of the Church. For further particulars, and for much interesting matter, we refer to the Bishop's excellent Journal, which will appear with the proceedings of this Convention.

JOHN AVERY, *Chairman.*

The Rev. WM. M. GREEN then presented the certificate of organization of St. Matthew's Church, Hillsborough, and the said certificate being deemed sufficient, St. Matthew's Church was admitted into union with this Convention. THOS. CARNEY then presented a certificate of his delegation from the said Church to this Convention, and was accordingly received as a member of the Convention.

On motion of the Rev. Mr. EMPIE, it was *Resolved*, That the course of studies prescribed by the House of Bishops in the General Convention of 1804, be printed with the Journals of this Convention.\*

After which the following resolution, being the amendment of another resolution, presented to the house, was adopted: *Resolved*, That the second article of the Constitution be altered to read thus: There shall be an annual Convention of this Church, at such time and place as shall be appointed by each preceding Convention.

Certificates of lay delegation from Zion Chapel were presented, and JARVIS B. BUXTON and TIMOTHY CUTLER, as delegates from the said congregation, were admitted as members of the House.

*Resolved*, That the next Convention be held on the first Thursday after Whitsunday, being the 18th day of May, 1826.

The Committee of Finance then presented their report, which was read and adopted, as follows, and the resolutions appended thereto passed:

### REPORT OF THE COMMITTEE OF FINANCE.

The Committee of Finance, to whom was referred the resolution touching the fund for the Episcopate, respectfully report:

\* See Appendix No. II.



That they have given to the subject that consideration that its importance requires.

To raise and secure a permanent fund for the present and future support of the Episcopate, has been a subject of early and anxious attention with the members of the Church throughout the Diocese. For the purpose of creating such fund, the sum of \$8,500 (in round numbers) was voluntarily subscribed by individuals. A very small part of this sum was paid at the time of subscription; but it was chiefly to be paid in five equal annual instalments, beginning the first of June, 1823, and ending on the 1st of June, 1827, both inclusive. It was designed by the subscribers that a sum should be raised, sufficient to pay the annual expenses, and to raise a surplus to be vested in stock or securities yielding interest; and that the capital of said stock, when raised, should be inviolate, and the interest only applied to the support of the Episcopate. The sum subscribed, if it had been available on the 1st of June, 1823, at an interest of 8 per cent., (the highest that can be expected in this State,) would not be sufficient to raise the sum required for the annual support of the Episcopate, and to produce a permanent fund.

The subscription, after a reasonable allowance for expenses of collection, and for sums that cannot be collected, and for interest on the deferred payments, was, on the 1st of June, 1823, worth something short of \$7,000.

This sum was not sufficient for the ends proposed; and, as the annual expenses were, of necessity, to be met, they have been paid out of the principal sums, as they were collected; and it is believed that not one cent has ever been funded in a productive capital. It is apparent that, if this fund be allowed to continue in this state, the whole amount subscribed will in a few years be expended, and one of its objects defeated. To prevent this was one object of the deliberations of the last Convention. A committee was raised on the subject, and their report and resolutions have been printed with the Journal, to which your committee beg leave to refer. The resolutions have not been acted on generally; yet some of the Churches, with an alacrity deserving of the highest commendation, have forwarded the sums required of them. It is confidently believed that all the congregations would have furnished their respective quotas, if any agent had appeared to receive them.

Your committee have proceeded to ascertain what sums belong to the fund now. By a statement hereto annexed, marked A,\* it appears that the fund, consisting of money on hand and of subscriptions heretofore due and unpaid, and which will fall due on or before June 1st, 1827, after deducting interest at 7 per cent. on the deferred instalments, will be, on the 1st of June next, worth \$6,203. This sum, if vested in a stock of 7 per cent. (and your committee believe a stock may be purchased at par value which will yield 8 per cent.) will, in little more than eight years, produce the sum of \$10,715, the capital required. To allow of this accumulation of capital, your committee propose that it should be recommended to the congregations, throughout the Diocese, to furnish the sum necessary for the support of the Episcopate for eight years and a half; and your committee have apportioned the sum to be raised among the several congregations according to their several abilities, as will appear by a statement hereto annexed and marked B.†

\* See Appendix, No. I, A.

† See Appendix, No. I, B.

Your committee are deeply affected with the necessity of providing an adequate and permanent fund for the Episcopate, and the one proposed appears to them practicable and convenient. It is of vital importance to the interests of the Church in this Diocese, that the Episcopate should be continued. For the purpose of raising a fund for the present and future support of the Episcopate, the subscribers have raised part of a capital. Good faith to the subscribers, and prudence, alike require of those for whose benefit the fund was intended, and of those to whose management it is committed, that one object of the subscription should not exclude and defeat the other; and they imperiously require restitution, if any misapplication of the fund has been made to one of its objects, in prejudice of the other. But, apart from any claim on the good faith of those who have signed the subscription, your committee cannot but believe, when the existence of the Episcopate is at stake, as it most certainly is, when no question of expediency or convenience is involved, but when we are to decide whether we shall have an entire Church within North Carolina, or a few scattered congregations dependent on another Diocese, that every dutiful son of the Church will be found willing to supply her wants, not only out of his abundance, but out of his necessities, if need be: That few, if any, can be found within her pale, who, when the Church of himself and his fathers is a suppliant for existence, would count the cost. Your committee feel that an appeal to the congregations, for aid on the subject of this fund, cannot but be effectual, when it is considered that the pecuniary affairs of the Church are, every where, in the hands of the laity, and administered with the least possible expense. Nor would the committee do the whole of their duty, unless they reminded their lay brethren that their reverend clergy throughout the State are engaged in their high calling on salaries barely sufficient for a decent support; and they take occasion to state, that though this report is made by a committee of clergy and laity, it is, in fact, the act of the latter. Your committee also report, that the manner in which each vestry or congregation shall raise the quota expected from them, can, in the opinion of the committee, with most propriety be left to the discretion of the vestry or congregation; and on this part of the subject your committee beg leave to observe, that a contribution of \$1 50 yearly from each communicant will be sufficient to raise the sum proposed. Your committee therefore offer the following resolutions:

*Resolved*, That the money in hand and the proceeds of the subscription for the fund for the Episcopate now due, shall be paid to the Treasurer of the Convention, and shall be by him vested, without delay, in the capital stock of the several Banks in this State.

*Resolved, also*, That it be recommended to the several congregations of the Diocese to raise, by annual contribution, the sum of \$780, for the support of the Episcopate, according to a statement B,\* annexed to this report; and that this contribution alone be relied on to defray the expense of the Episcopate hereafter accruing for the eight years and a half.

The Committee of Finance, to whom was referred the consideration of the contingent fund, do also report, That the sum of \$180 will be sufficient to supply the deficiency in the contingent fund of last year, and to meet the current expenses of that fund for the present year. The estimate of the expenses, and a scale of contribution, will be found

\* See Appendix, No. I., B-



in a statement hereto annexed, marked C. All of which is respectfully submitted.

The said committee have also examined the account and report of the Treasurer, referred to them; they have no doubt of its correctness, and they have approved of said account; but they recommend that the Secretary of the Convention shall request of the Treasurer, that he will hereafter forward, with the account, vouchers to support the items. Your committee have also examined the account of the Rev. Mr. Green, Agent of the Episcopal fund, and find it correct; but they have not passed on it, deeming it best that the said account, and all others, should be settled with the Treasurer of the Convention; and they recommend that a Canon be passed to that effect. All which is respectfully submitted.

The committee then presented, for the consideration of the House, a Canon on the several subjects contained in the report, and proposed the passing of the said Canon. It was ordered by the House that the Canon lie over for the present.

The Convention then adjourned to attend divine service.

Morning Prayer by the Rev. R. S. MASON, and a Sermon by the Rev. ADAM EMPIE, from Matt. xxiv, 44.

After divine service the House again assembled for the transaction of business. The Canon proposed was then called up and passed:

#### CANON

*To appoint a Treasurer, and to prescribe his duties.*

A Treasurer of the Convention shall be appointed annually; he shall have the custody of all moneys belonging to the Convention; and shall render to the Convention an annual account of all moneys so entrusted to him.

The said Treasurer shall, ex officio, receive all money from the Trustees or General Agent of the fund for the Episcopate, as it may be collected, and vest the same, and all interests and dividends thereon, in the capital stocks of some one of the Banks of the State.

*Resolved*, That John W. Wright be hereby appointed Treasurer of this Convention.

Mr. THOMAS CARNEY, the member from St. Matthew's Church, Hillsborough, requested leave of absence for the remainder of the session, which was granted.

Certain congregations then presented in advance the following contributions to the contingent fund for 1826:

St. James's Church, Wilmington,	-	-	\$30
Christ's Church, Newbern,	-	-	30
St. John's Church, Fayetteville,	-	-	-
St. Paul's Church, Edenton,	-	-	30
Christ's Church, Raleigh,	-	-	15
St. Jude's Church, Orange county,	-	-	8
St. Matthew's Church, Kinston,	-	-	5
Grace Chapel, Pitt county,	-	-	5
St. John's Church, Williamsborough,	-	-	5

Total,	-	-	-	\$126
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From Zion Chapel \$12 50 were received as a contribution to the Bishop's salary.

On Saturday night divine service was performed by the Rev. H. M. MASON, and a sermon delivered by the Bishop, from I. Thess. ii, 5. One adult received baptism, and confirmation was administered to twenty-nine persons.

On Sunday morning, morning prayer by the Rev. Mr. WRIGHT, and a sermon on the subject of ordination, by the Bishop, from John xx, 21. After which an ordination was held; the Litany by the Rev. Mr. EMPIE; when C. C. BRAINERD was admitted to the holy order of Deacons, and JOSEPH PIERSON to the holy order of Priests. After which the holy communion was administered.

On Sunday afternoon the service was performed by the Rev. C. C. BRAINERD, and a sermon delivered by the Rev. Mr. GREEN, from L. Chron. xxix, 5, for the purpose of making a collection in aid of the funds of the Missionary Society. The collection amounted to \$72.

At night prayers by the Rev. Mr. PIERSON, and a sermon by the Rev. Mr. BRAINERD.

MONDAY, APRIL 25, 6 O'CLOCK A. M.

The minutes of Saturday were read, after which the following resolutions were adopted:

*Resolved*, That the Rev. Mr. GREEN be continued in his agency to collect subscriptions for the support of the Episcopate, and to obtain further subscriptions, and that he be authorized to appoint agents where-soever he may judge them to be necessary.

*Resolved, unanimously*, That the thanks of this Convention be tendered to the inhabitants of Washington, for their kind and hospitable entertainment of the members of the Convention; and that the Rev. Mr. PIERSON be requested to give public notice of this resolution.

*Resolved*, That the several parishes are hereby requested to transmit to John W. Wright, Esq. of Fayetteville, their annual contributions to the Bishop's salary, on or before the first day of June, when the semi-annual payment of that salary becomes due.

*Resolved*, That the Secretary be directed to have published 500 copies of the Journals.

The Right Reverend President then delivered an Episcopal Charge, which is herewith presented.

### CHARGE.

The period has arrived, my brethren, when personal observation of the state of this Diocess enables me to fulfil a duty of my station, in an Address, by way of Charge, to the clergy and laity of the Protestant Episcopal Church in North Carolina; and I very gladly embrace the opportunity of this annual assemblage of the representatives of the Church in Convention, to present to their consideration those particulars which are of greatest importance, at present, to the progress and success of the cause we have in hand.

From the information given to this Convention in my Episcopal Journal, and the subsequent Parochial Reports, the gradual improvement in the external circumstances of the Church is very evident; and

It is no more than a reasonable expectation, that a continuance of the same course of labor and diligence in the clergy, and attention on the part of the laity, will be followed by a like favorable result.

There are some causes, however, more remote from general observation, which operate injuriously to the advancement of the Church, but which are in the reach of a remedy, and which it is our joint duty to endeavor to remove. The first I shall mention is want of information in the people at large, and in too great a degree among those of our own communion, on the distinctive character of the Church of Christ, and the obligations which thence follow to man, thus furnished with this means of grace.

That it exists in a very extensive and injurious degree, is a point which needs no proof; it being the daily experience of most of those who hear me. And while it can be accounted for very satisfactorily, in my opinion, it is from the causes producing it that we shall best learn what is most proper to counteract it.

We have, then, but to direct our attention to the state of things produced by the downfall of the Church at the period of our revolution, and to what has followed progressively since until within a very few years, to find ample means of accounting for this state of the public mind. The Episcopal Church, never very strong in this State, was reduced by that great event to a state of actual silence. Political feelings were associated with its very name, which operated as a complete bar to any useful or comfortable exercise of duty, by the very few clergymen, perhaps not more than three or four, which were left.

The public instruction of the people in religion, therefore, fell exclusively into other hands, and into hands disposed, both by principle and interest, to complete the ruin of the Church; and, by their particular systems of doctrine, precluded from treating, with any precision, that branch of Christian edification which refers to the unity of the Church of Christ, its distinctive character, and religious purpose, and to the authority of the Christian ministry, as an integral part of that system of faith and order, revealed in the Gospel. On such points of doctrine, those who have separated from the Church are necessarily silent, or, if they are occasionally hinted at, it is in such vague and indefinite terms as tend rather to obscure than to elucidate the subject. It is not to be wondered at, then, my brethren, that these doctrines, as held by the Episcopal Church, should gradually lose their impression on those who entertained them, be lost sight of by the people at large, and at length be forgotten; and that a prescription of forty years should possess an influence difficult to dislodge from the minds of those who have been taught to view every thing relating to the external order of the Church as unimportant and non-essential. That this is the more general state of the public mind, I have all the certainty which observation and declared opinion can give; and the very painful knowledge that many who call themselves Episcopalians cherish such every way inconsistent notions, and are farther led into this error by the modern but erroneous views of charity and liberal opinions. While this state of things continues, we shall deceive ourselves egregiously if we expect any real or extensive increase of the Church; our numbers may indeed be added to, but the numerical is not always the real strength, either of the Church or of an army.

On you, then, my brethren of the clergy, will devolve the imperious duty of so framing and directing your public ministrations, as well as



your private instructions among your respective charges, as to embrace these long neglected but vital doctrines, and to explain and enforce them, from the word of God, and the reason of the thing, as parts of that system of revealed truth, which forms but one whole, and cannot be broken up to suit the particular notions of any man or body of men. In coming to this duty, however, my reverend brethren, it is my part to warn you to set your faces, like a flint, against the misrepresentations and reproaches of pretended friends, and real enemies, who will be sure to combine against you, and to throw every obstacle in the way. But, for your encouragement, let me remind you, that it is a work of necessity, mercy, and charity. Of necessity, as to the edification of your own flock; of mercy, as to those multitudes who are perishing for lack of knowledge; of charity, as to those who have embraced the error, in presenting them with the means of detecting and escaping from it. But, further, as you are to declare the whole counsel of God, and to keep back nothing that is profitable to your hearers, so are you bound by your ordination vow, "to be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word."

Against this my admonition to you, and against your attention to it, you must be prepared to meet and to disregard the odium attached to a controversial spirit; because it can in no sense be made to apply to the duty every pastor owes to his flock, in warning them against error, however that error may be sanctioned by others; and it is high time that this cunning method, of giving religious error time to establish itself, and eventually interdicting the only possible method of refuting and overturning it, be resisted. Those, and those only, who have a miserable interest in the prevalence of error, will resort to such an untenable argument against the discussion of those points on which the professing world is so divided; and, when it is evident that the operation of this and similar deceptive principles is gradually producing an indifference, coldness, and deadness, to revealed religion, which indicate the temper predicted of the latter day, it surely becomes the duty of the ministers of Christ to contend earnestly for the faith, to remember that they are watchmen in Zion, and that, if they give no warning, the price of blood will be required at their hands. But it does not follow, my reverend brothers, that in exposing error an angry and acrimonious temper or style is necessary. No; on the contrary it is to be avoided, both for our own sakes and the sake of others; and the only just objection to religious controversy is the intemperance into which it is too apt to degenerate. This, then, is to be guarded against, while we equally bear in mind, that the time is come when great plainness of speech is required, if we hope to rouse men to the serious consideration of those things which make for their peace; if we would, indeed, draw that line between divine truth and human error, whereby all may profit who are disposed to come to the light.

A second point, on which a cloud has been thrown over the public mind, injurious to, and, in the end, destructive of, revealed religion, is the lowering of the Scriptures of our faith in general estimation, by holding them out as equally conclusive in favor of opposite systems of doctrines.

This, to men of any reflection, especially to men desirous of some escape from the obligation all feel they are under to hear the word of God, and to keep it, is seized upon as an argument against the Scrip-



tures themselves, as the only rule of faith and duty, and not, as in justice it ought, as an argument of the strongest kind against all such perversion of their use and neglect of their warning. Hence the deplorable ignorance of the Bible itself, which is so visible among the better informed and more active part of society, and the consequent indifference to the claims of revealed religion. Hence the approximations to infidelity, in the various shades of unbelief which the different systems of morality, as a substitute for revealed religion, exhibit. And hence the prevalence of that liberality of opinion in which they tolerate every thing as true, but the truth as it is in Jesus.

Upon men of less information of mind, and of little leisure for reading and reflection, from the pressure of laborious occupation, the injury is doubled; they not only become remiss in procuring and acquainting themselves with the Bible, but, from the example of those above them, to whom they more or less look up, are encouraged in that neglect of religion, that surrender of themselves to the world and its pursuits, and to the indulgence of the flesh, which, like the worm at the root of Jonah's gourd, separates the hope of man from its foundation, cuts asunder the ligaments of society, and blasts and withers the overshadowing love of God revealed in the Gospel of his Son.

Here, again, my reverend brethren, you are called upon to interpose, and, with all the earnestness and diligence which the love of souls, and a deep sense of accountable duty can beget, to meet this wide-spread delusion, with every argument which revelation and reason can supply; to call back your flocks to the only foundation, in the word of God; to exhort them to the diligent perusal and study of its inspired wisdom; and, with the Bible in your hand, and the love of God in your heart, explain and point out to them the connection and dependence of its parts, the harmony of its doctrines, the efficacy of its sacraments, the beauty and fitness of its order, and its sufficiency to answer the great purpose of its divine Author, in giving light, the light of life, to a benighted world, in order to make them wise unto salvation. In fulfilling this imperious duty, fear not to expose those fallacious inventions of men which have obscured the simplicity and efficacy of the doctrine of Christ, which have led men's minds into the devious mazes of error and unsettled opinion, and call loudly for the united efforts of all who value religious and civil liberty, to engage heartily in this work. Take St. Paul's rule, as expressed in the first Ep. to the Thessal., to govern and encourage you in this part of your duty in particular: "But, as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." And thus shall you be fortified against that fear of man, which bringeth a snare.

We are but a small body, my reverend brethren; but, by the good blessing of our God upon us, we are increasing. Help hath come forth for us from his right hand, during the past Conventional year; and, if we continue faithful, we may confidently look for its continuance. Let this hope, then, animate us all, to renewed diligence in those duties, in the faithful discharge of which, only, can we expect to save our own souls and the souls of those who hear us.

To you, my brethren of the laity, it is also my duty to present such admonition, on those interests of the Church which depend on your co-operation, and can be promoted by the countenance and support you give to her ministrations.

Now, this is confined chiefly to three things: First, your own deportment, whether as members and friends, or members and communicants of the Church.

The most efficient support which the members of the Church can give to her advancement, is by their own personal religion. This is literally manifesting the tree by its fruit, and is an epistle of Christ, to be read of all men. If, therefore, you really and truly desire the prosperity of the Church, from whatever cause this desire may proceed, labour, and strive, and pray, that you may imbibe the spirit of her doctrines; that you may manifest the purity of her discipline; that you may experience the efficacy of her means of grace; and, by thus promoting the cause of the Church, which is one and the same with the cause of true religion, promote and secure, at the same time, the salvation of your own soul.

Another very effectual means of promoting the interests and advancement of the Church, is, exact conformity to the course and order she hath prescribed for her public services. And in this there will be no difficulty, where her distinctive character is understood and felt; because this gives a point and impression to her ministrations, which belongs not to those who have separated themselves from her communion. Occasional conformity, therefore, by which is meant, a mixed attendance upon the Church and upon those who dissent from her—sometimes with the one, sometimes with the other—is so far in opposition to her advancement, as it is sure to keep the person thus acting unfixed and wavering. Where there is no settled principle there can be no consistent conduct; and experience teaches us, that it is only what we love that we lay ourselves out for.

The peculiar situation of the Church at present, and for many years back, whereby the congregations can only be occasionally supplied, has had a tendency to lessen the danger of this practice, in the opinions of Christians, and to induce many who nevertheless have a true regard for the Church, to attend the services of others, when they had none of their own. Now, while it may be said, that hereby a good example was given of reverence for the Sabbath, and good instruction was received from the Sermon delivered, it is not considered, on the other hand, that countenance has also been given to ministrations which the Church considers irregular and invalid, not to say schismatical; and that, by this kind of conduct, we actually encourage the dangerous delusion, that one system of doctrine is as true as another, and one Church just as safe as another; and thus, without meaning it, perhaps, pull down with one hand the fabric we are rearing with the other. For, according to St. Paul's reasoning, in a parallel case, "If any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" "and, through thy knowledge, shall the weak brother perish, for whom Christ died?" But, though it is to be lamented that the different congregations cannot be supplied with regular services on every Sunday, yet is every family provided with the means of spending the vacant day profitably and to edification at home, in the Liturgy, Scriptures, and standard writers of the Church; so that every member of the family may have this advantage, which some must be deprived of if they have any distance to travel to the place of meeting.

As this want of conformity, therefore, to principle and order as Churchmen, is not defended by any necessity, is well provided against



in the use of the Liturgy, Scriptures, and standard writers, and has an evident tendency to retard, rather than to promote the advancement of the Church, I trust that you, my lay brethren, will take in good part the admonition now given, and, by future steadfastness, shew that you are members of the Church rather from principle than from mere choice and convenience; and that, as your affection, understanding, and interests, are all on the side of the Church, so will your conduct declare it, by continuing steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and of prayers.

A third and most important means for the advancement of the Church, exclusively in the power of the laity, is found in the education of the rising generation.

But a little while, my clerical and lay brethren, and the place that now knows us will know us no more. Who, then, is to succeed to that blessed hope, through the power of which we contemplate this awful change without dismay, if not with desire? Surely it is bound upon every father, upon every mother, upon every Christian who himself rejoices in hope of the glory of God, to do what in him lies, to perpetuate that foundation on which this hope is built.

To education, then, we must look, not only for the future advancement, but for the very being of the Church. If religion is not instilled in early life, if it begin not in our families, and continue not to be carefully cultivated throughout the whole period of juvenile instruction, we shall in vain look for its prevalence in the world. Not to detain you on what is so evident, what you are so solemnly pledged to in the baptismal covenant, I will mention what I consider as injurious and inconsistent, in the performance of this duty.

First—The neglect of early catechetical instruction; that is, preparing your children for public examination on the Catechism, in the Church, by the clergyman. This, my own experience tells me, is sadly neglected in many places; and thus is lost the most favorable time to lay a good foundation, and to implant those sound and saving principles, which grow with their growth, and strengthen with their strength.

Secondly—An alarming carelessness as to the religious tenets of those to whom that part of the education of our children is committed, which has to be completed at a distance from the parents and guardians of youth. That this also is a negligence which calls loudly for a remedy, must be most evident. That it betrays an indifference, a deadness to religion, a want of serious heartfelt impression of its awful realities, is to me the most distressing symptom. And it is my duty, my brethren, to direct my attention rather to those things which mark the general than the particular indications of religious impression among the members of the Church.

When, therefore, we see Christians, so called, sending their children to Jews, to educate; when we see Protestants trusting their offspring to Roman Catholics to train up; when we see believers in the divinity of the Lord Jesus Christ surrendering their sons and their daughters to professed Unitarian teachers; and Episcopalians committing the hope of the Church to Dissenters, what can be the conclusion, but that such an indifference on the subject of religion generally, and such carelessness on its particular distinctions, prevails, as is sufficient to alarm every serious mind? And, as no necessity, nor yet commanding convenience, can be pleaded for this inconsistency, (for it is the wealthy who thus risk their children, and by a little concert with each other



might remove the reproach,) it calls the more loudly for this notice from me to the lay members of the Church. I pretend not to insinuate that the general advantages of education may not thus be obtained; nor yet do I say that any system of proselyting is in these schools carried on. But this I say, without the slightest fear of contradiction, that either there is no attention paid to religious instruction at all, or, it partakes of the character of that which is professed by the teachers. To you in particular, my Episcopal brethren, I am bound to press this subject, as of the last importance to the well-being of the Church; and to warn you, that, however careful you may be in laying the foundation, in infancy, if you afterwards commit them to those who are the enemies of your faith, the most you can hope for is, that it will not be pulled down. You cannot reasonably expect that it will be built up, as you would have it to be, if sincere in your own profession.

To your serious consideration, then, my brethren of the clergy and laity, I commit these remarks, trusting that their deep importance to our general and particular well-being, as a religious body, will gain them that attention which they deserve. And, wishing you a safe return to your respective places of abode, I beg you to take with you the assurance of the deep interest I feel in your prosperity and happiness individually, and of the prosperity and increase of the Church over which I am called to watch.



## APPENDIX No. I.

### A.

*Statement of the fund for the Episcopate, as referred to in the report of the Committee of Finance.*

Cash in the hands of the Rev. Mr. Green, as per his accounts, omitting fractions,	-	-	-	-	\$549
Cash in the hands of J. W. Wright, as per his accounts	-	-	-	-	673
Amount accruing on subscriptions unpaid, but due June 1st, 1823	-	-	-	-	105
Amount accruing on do. unpaid, but due June 1st, 1824	-	-	-	-	358
Do. do. do. due June 1st, 1825	-	-	-	-	1,619
Do. do. do. which will fall due June 1, 1826	-	-	-	-	1,619
Discount at 7 per cent. per annum, for one year	-	-	-	-	113
					<hr/> 1,506
Amount of subscriptions falling due June 1st, 1827	-	-	-	-	1,619
Discount at 7 per cent. for two years	-	-	-	-	226
					<hr/> 1,393
					<hr/> \$6,203

This sum being placed at compound interest at 7 per cent., will, in little more than eight years, create a fund of \$10,715, which, at 7 per centum, will yield \$750.

### B.

*Statement of the sums to be raised by the several congregations in the Diocese, for the Bishop's salary, for eight years and a half, to commence June 1st, 1825, referred to in the report of the Committee of Finance.*

St. James's Church, Wilmington, per annum,	-	-	-	-	\$100
St. John's Church, Fayetteville,	-	-	-	-	100
Christ's Church, Newbern,	-	-	-	-	100
St. Paul's Church, Edenton,	-	-	-	-	100
Christ's Church, Raleigh,	-	-	-	-	60
St. Matthew's, Hillsborough, St. Mary's, Orange county, St. Jude's, Orange county, together,	-	-	-	-	60
					<hr/> 60
Carried over,	-	-	-	-	\$520



Brought over,	-	-	-	-	\$520
St. Luke's Church, Salisbury, Christ's Church, Rowan county,					
St. Michael's, Iredell county, St. Peter's, Lexington,					
White Haven, Lincoln county, Smyrna, Lincoln county,					
St. Andrew's, Burke county, St. Peter's, Lincoln county,					
together,	-	-	-	-	60
St. Peter's, Washington, Trinity, Beaufort county, Zion, Beau-					
fort county, and St. Thomas's, Bath, together,	-	-	-	-	60
St. John's Williamsborough,	-	-	-	-	30
Emmanuel Church, Warrenton,	-	-	-	-	30
Calvary Church, Wadesborough,	-	-	-	-	30
Grace Chapel, Pitt county, St. Mark's, Halifax, St. Matthew's,					
Kinston, Union Church, Waynesborough, St. Paul's					
Church, Milton, each \$10,	-	-	-	-	50
Total,	-	-	-	-	\$780

## C.

*Statement of Contingent Expenses to be provided for, according to Canon made 1824, respecting annual contributions.*

Deficit of last year, as per report of Treasurer,	-	\$39 64
For printing the Journals of the present Convention,	-	57 86
Expenses of Episcopal visitations,	-	75 00
Do. of the General Convention, at 75 cents for each cler-		
gyman, according to a resolution of General Conven-		
tion in 1823,	-	7 50
		<hr/>
		\$180 00

*Scale of Contribution.*

St. James's Church, Wilmington,	-	\$30
St. John's Church, Fayetteville,	-	30
Christ's Church, Newbern,	-	30
St. Paul's Church, Edenton,	-	30
Christ's Church, Raleigh,	-	15
St. Luke's Church, Salisbury,	-	15
St. Matthew's, Hillsborough,	-	15
St. Peter's Church, Washington,	-	15
		<hr/>
		\$180

## APPENDIX No. II.

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*Course of Ecclesiastical Studies, established by the House of Bishops, in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.*

In attending to this subject a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science, but to access to authors, and time to be devoted to a preparation for the ministry. For, in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the Student be required to begin with some books in proof of the *divine authority* of Christianity; such as Grotius on the *Truth* of the Christian Religion; Jenkins on the *Reasonableness* of Christianity; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacrae*; and Butler's *Analogy*. To the above should be added, some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to reading any system of Divinity, study the *Scriptures*, with the help of some approved *Commentators*; such as Patrick and Lowth on the *Old Testament*; and Hammond, or Whitby, or Doddridge, on the *New*; being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candor. During such his study of the *Scriptures*, let him read some work or works which give an account of the design of the different books, and the grounds on which their respective authority is asserted; for instance, Father Simon's *Canon of Scripture*, Collier's *Sacred Interpreter*, Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the *Scriptures* over and over, referring to his commentators as need may require, until he can give an account of the design and character of each book, and explain the more difficult passages of it. He is supposed to know enough of *Profane History* to give an account of that also, wherever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of *distinct* study, during the course of the *general* study of Scrip-

ture. For instance: the student having proceeded as far as the deluge, may read some author who gives a larger account than the commentators, of the particulars attached to that crisis, and also of the principles on which are founded the different systems of Chronology; all which will be found clearly done in the *Universal History*. In reading the book of Leviticus, it will be useful to attend to some connected scheme of the sacrifices, such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his Discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's Work be taken. Between the study of the Old Testament and that of the New, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as McKnight's or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the Gospels, the subject of the resurrection should be particularly attended to; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *Ecclesiastical History*, so far as the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history* preceding it, as well as the opinions then entertained, may be learned from *original writers*; which may be considered as one of the best expedients for guarding the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through, and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The Apostolic Fathers may be best read in Cotelerius's edition; but there are translations of most of them by Archbishop Wake, and the Rev. Wm. Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the study of the two questions, of our Lord's Divinity, and of *Episcopacy*. The aspect of *early works* on these subjects best enables us to ascertain in what shape they appeared to their respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the three first centuries, either the character of Christ should have been conceived of as materially different from what had been the representation of it by the first teachers of our religion, or that there should have been a material change of Church Government, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken, to which may well be added the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Danberry's *Guide to the Church*. As the Lord Chancellor King published a book on the discipline of the primitive Church, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority, let the student read his book, and the refutation of it in Mr. Slater's original draft of the primitive Church.

After this let the student go on with the *History of the fourth century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History* for the Epitomes there given of the writings of the eminent



men who abounded in that century and part of the next. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause, and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants a safe way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*, a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the Divines of the *Established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's work, and to the *London cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let Divinity be read, in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as, also, Bishop Burnet's *Exposition of the Thirty-nine Articles*. Then let a larger system be taken, suppose *Stackhouse's Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and the *Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the most distinguished preachers, who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the grounds on which the different services are constructed, and the meaning of the Rubrics. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the Pastoral office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason of studying carefully the book of Common Prayer and its Rubrics, is, that, by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no student to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows: Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing, in the study of the Scriptures, a latitude of choice among approved *Commentators*; it being understood,

that if the student cannot, on the grounds contained in some good commentary, *give an account* of the *different books*, and explain such passages as may be *proposed* to him, this is, of itself, a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavor, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises, several of which will be mentioned in the general list that follows.

*Library for a Parish Minister, prefixed to "Elements of Christian Theology," published by the Rt. Rev. the present Bishop of Lincoln.*

The books mentioned are divided into four classes.

The first containing such as relate to the exposition of the Old and New Testaments: the second such as serve to establish the divine authority of the Scriptures: the third, such as explain the doctrines and discipline of the Church, and the duties of its ministers: and the fourth, miscellaneous, including Sermons and Ecclesiastical History.

#### CLASS THE FIRST.

Bible, with marginal references, 8vo.

Crutwell's Concordance of Parallels, 4to.

Butterworth's Concordance, 8vo.

Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. folio.

Doddridge's Family Expositor, 6 vols. 8vo.

Pool's Synopsis, 5 vols. folio.

Collier's Sacred Interpreter, 2 vols. 8vo.

Jennings' Jewish Antiquities, 2 vols. 8vo.

Lowman's Rationale of the Hebrew Ritual, 8vo.

Gray's Key to the Old Testament, 8vo.

Home's Scripture History of the Jews, 2 vols. 8vo.

Parkhurst's Greek Lexicon, 4to.

Campbell's Translation of the Gospels, 2 vols. 4to.

Marsh's Michaelis, 6 vols. 8vo.

Bowyer's Conjectures on the New Testament, 4to.

Macknight's Harmony, 4to.

Macknight on the Epistles, 3 vols. 4to.

Lowman on the Revelation, 8vo.

Oliver's Scripture Lexicon, 8vo.

Macbean's Dictionary of the Bible, 8vo.

#### CLASS THE SECOND:

Stillingfleet's Origines Sacrae, 2 vols. 8vo.

Clarke's Grotius, 8vo.

Clarke's Evidences of Natural and Revealed Religion, 8vo.

Lardner's Works, 11 vols. 8vo.

Paley's Evidences, 2 vols. 8vo.

—— Horae Paulinae, 8vo.

Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.

Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.

Leland's View of Deistical Writers, 2 vols. 8vo.

Butler's Analogy, 8vo.

Campbell on Miracles, 2 vols. 8vo.

Newton on the Prophecies, 2 vols. 8vo.

Kett's History, the Interpreter of Prophecy, 3 vols. 12mo.

Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.



## CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. folio.  
 Burnet's Exposition of the 39 Articles, 8vo.  
 Burnet's Pastoral Care, 8vo.  
 Pearson on the Creed, 2 vols. 8vo.  
 Nicholls on the Common Prayer, 8vo.  
 Wheatley on the Common Prayer, 8vo.  
 Shepherd on the Common Prayer, 8vo.  
 Wilson's Parochialia, 12mo.  
 Wall on Infant Baptisms, 3 vols. 8vo.  
 Secker on the Catechism, 12mo.  
 Secker's Charges, 8vo.  
 The Homilies, by Sir Adam Gordon, 8vo.  
 Daubeny's Guide to the Church.  
 ——— Appendix to do. 2 vols.

## CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.

Hooker's Ecclesiastical Polity, 3 vols. 8vo.  
 Bingham's Antiquities, 2 vols. folio.  
 Broughton's Dictionary of all Religions, 2 vols. folio.  
 Shuckford's Connections, 4 vols. 8vo.  
 Prideaux's Connections, 4 vols. 8vo.  
 Echard's Ecclesiastical History, 2 vols. 8vo.  
 Mosheim's Ecclesiastical History, 6 vols. 8vo.  
 Burn's Ecclesiastical Law, 4 vols. 8vo.  
 Common Place Book to the Holy Bible, 4to.  
 Barrow's Works, 3 vols. folio.  
 Tillotson's Works, 3 vols. folio.  
 Clarke's Sermons, 10 vols. 8vo.  
 Sherlock's Sermons, 5 vols. 8vo.  
 Secker's Sermons, 9 vols. 8vo.  
 Scott's Christian Life, 5 vols. 8vo.  
 Whole Duty of Man, 12mo.  
 Scholar Armed, 2 vols. 8vo.  
 Tracts by Society for Christian Knowledge, 12 vols. 12mo.

In addition to the preceding may be recommended the following list of Sermons and devotional and practical books:

Sermons by Bishop Pearce.  
 ——— by Bishop Wilson.  
 ——— by Bishop Horne.  
 ——— by Bishop Porteus.  
 ——— by Dr. Jortin.  
 ——— by Dr. Brady.  
 ——— by the late Right Rev. Bishop Seaberry of this Church.  
 ——— by the late Rev. Dr. Smith, of the same.  
 Bishop Gibson's Tracts.  
 Bishop Horne's Commentary on the Psalms.

Rev. Wm. Jones (of Nayland's) Works.  
 Nelson's Festivals and Fasts of the Church.  
 Nelson's Practice of true Devotion:  
 Nelson's Christian Sacrifice.  
 Bishop Taylor's Rule of Holy Living and Dying.  
 Scongall's Life of God in the Soul of Man.  
 Dr. Sherlock on Death.  
 ——— on Judgment.  
 ——— on a Future State.  
 ——— on Providence.



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**NOTICE IS HEREBY GIVEN,**

That the next Annual CONVENTION of the PROTESTANT EPISCOPAL CHURCH in North Carolina will be held in Hillsborough, on the First Thursday after Whitsunday, being the 18th day of May, A. D. 1826.

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